



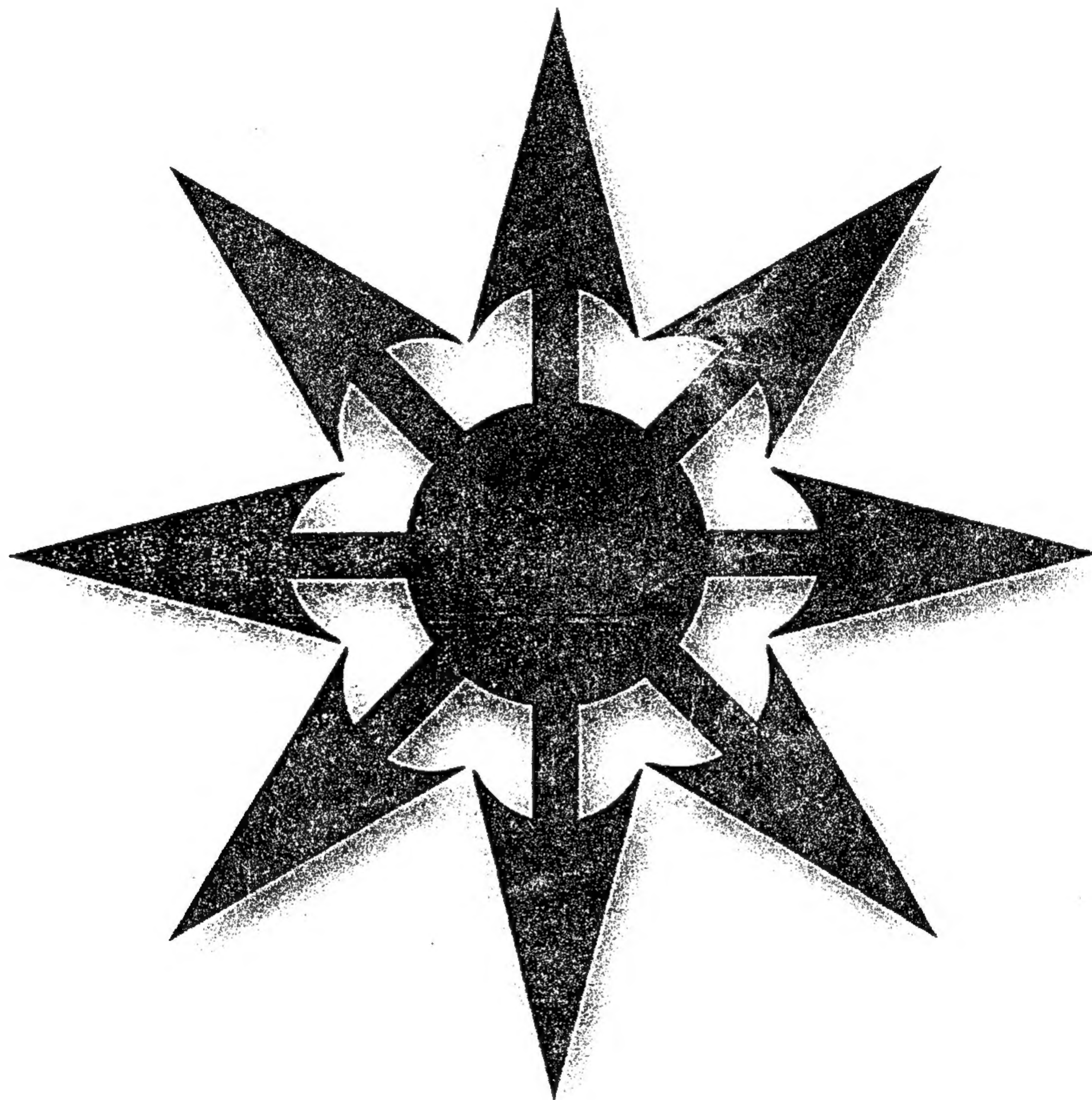
NEW IMPERIUM

Issue One

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EDITORIAL

Welcome to Issue One of *New Imperium* magazine, published by the New Right. Since January 2005, we have staged a series of meetings in London which have involved speakers from a variety of cultural, intellectual and religious backgrounds. These have included Alexander Dugin (Eurasianist), Jonathan Bowden (BNP Cultural Secretary & former editor of *Revolutionary Conservative* magazine), Norman Lowell (*Imperium Europa*, Malta), Alexander Baron (libertarian & long-term opponent of the Searchlight Organisation), Father Andrew Phillips (Orthodox priest and English nationalist), Keith Thompson (former Union Movement activist and League of St. George stalwart), Alisdair Clarke (Aryan Futurist) and Davide Moiso (Evolian psychologist). The things that unite us include anti-liberalism, anti-egalitarianism and a concern with the plight of European identity. Meanwhile, this new magazine is the culmination of our ongoing attempts to create a working synthesis between the disparate strands of Revolutionary Conservatism. We are influenced – to a greater or lesser extent – by thinkers such as Julius Evola, Rene Guenon, Friedrich Nietzsche, Alain De Benoist, Robert Steuckers, Ernst Junger, Moeller van den Bruck, Franco Freda, Mircea Eliade, Guillaume Faye, Moeller van den Bruck, Oswald Spengler and Francis Parker Yockey. If you would like to contribute to this project in some way, or have an article of your own that you would like to submit, please contact us at one of the addresses given below. Thank you.

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FENRIS WILL DEVOUR ODIN: AN EXAMINATION OF FRIEDRICH NIETZSCHE'S THOUGHT

By Jonathan Bowden

FRIEDRICH Nietzsche was one of the most remarkable philosophers of all time, irrespective of whether he happened to have written in the nineteenth century. In fact, he has more in common with pre-Socratic thinkers like Heraclitus, born two and a half thousand years ago on Ephesos in the Aegean. Did not Aristotle gloss his great work, *On Nature*, in order to inform us that seething beneath all agency is the reality of Fire ... or pure energy? Yet another example of the fact that ancient theory and modern physics seem to run on parallel lines.

Nietzsche – to speak of his own life – came from a long line of Lutheran pastors, and there remains a decidedly Protestant cast to his thought. Born in 1844, he specialized in classical philology, wrote his thesis on Theognis, an aristocratic radical, and found himself offered a professorship at the tender age of 24! Enoch Powell happened to be granted a similar academic posting, in Australia, at the same age. Nor need it surprise us that Powell was heavily influenced by Nietzsche, before a decisive turn back to Anglicanism *a la* T.S. Eliot.

Nietzsche's first act involved blowing his own discipline wide open. This resulted from issuing *The Birth of Tragedy* from the press. It effectively sought to kill off his own specialism with one sword thrust to the heart. In it, he posited the dialectic of Apollonian vis-à-vis Dionysian in Greek theatre, placed Aeschylus above the other tragedians, and sought in the shambles of the House of Atreus a solution to Western decadence. Like a mortician, he dissected contemporary mores, found them wanting, and offered Wagnerian opera as a lance to an ever-present boil. He soon dispensed with this, given the perennial Christian stance in *Parsifal*. His Grail lay elsewhere.

How to sum up his thinking? When we recall that the Karl Schlechta edition, in its pomp, runs to eighteen volumes, including poetry and letters. He even composed music, although, rather like Anthony Burgess, it has never been performed. Perhaps, reminiscent of Alex in *A Clockwork Orange*, he could always hear the threnody welling up in his own ears?

First up, he declared that God is dead in men's minds, and that mortal life must be totally visualized at our level. Second, he asserted the non-normative or spendthrift quality of truth, but denied relativism through the epistemology of a Strong Man's hammer. Rather like the circus, did not life beat out its meaning on a

purposive anvil? Next, or third in our trajectory, he uttered the prophecy of the Superman; the one who exists beyond Good and Evil, and who will recreate intention by utilizing the masses as putty. Contrary to democratic license, he sees life as quintessentially divided into masters and slaves. Which group do you identify with, or, in the words of the Kentucky miners' anthem from the nineteen-forties, 'whose side are you on, boy, whose side are you on?' To follow: he notates Will to Power, or desire to control energy within a form, as a relocation of teleology, or future perfect. If we might adapt the Tofflers, it is not a future shock – merely a shocking future. Again, and to close, he requires all of this to be foregrounded by the Endless Return, so as to cheat death by a karmic insistence not on reincarnation but on Renaissance.

To him, existence was a bullet passing through screens, life is death, all circumstances recur, ethical insight remains pagan, aesthetics constitutes a new master class, pity can be characterized as the sentimentality of worms, and Spencer's natural fallacy isn't one. In other words, Might constitutes right, the world is as it should be, heroic struggle mitigates stoicism, and suffering must be lightly borne with aristocratic sang-froid. It might even be *schadenfreunde* ... For him, Christianity as a mass faith will perish, but the little people deeply require it as a socialist opiate, held aloft with feminine compassion, and beholden to one Hippy's *auto-da-fe*.

All of these ideas were put forward in a series of books, from *Untimely Meditations* to *Ecce Homo*, the autobiography at life's end. An existence whose closure, almost scripted by Theodore Dreiser and Jack London, ended in madness due to tertiary syphilis. Contrary to the thesis of *My Sister and I*, a forgery, this was probably contracted from a brothel during his student days. Try to imagine the thesis of Ibsen's *Ghosts*, when crossed with the anti-metaphysics of Epstein's Rock-drill.

For Nietzsche, unlike Evola in his revolt against modernity, preaches a type of modernism which is subtly different. One that revolves around an illiberal and elitist rendition of modern life – its acceptance, its merging in, its energisation, its over-coming. Finally, accompanied by the eagle who evinces courage, and the pet snake who beguiles wisdom, Zarathustra, Nietzsche's Aryan sage, wanders out into the mountains to face Life.

A signification of death ... or is it the coming of a great Noon-time?

HOLY EUROPE AND ANTI-EUROPE

By Father Andrew Phillips

This talk was given at the first New Right conference, held in London on January 16th, 2005. It is dedicated to the Memory of St. John the Wonderworker (+1966) who loved the Saints of Europe.

"If I forget thee, O Jerusalem, let my right hand be forgotten." - Psalm 136, 6

Foreword

LAST November I was invited to come and speak to you about Europe. My viewpoint is perhaps an original one for most of you, since it has an Orthodox Christian perspective. In the Orthodox Church we have a very different understanding of the Trinitarian God, and therefore of life, from that found in the Catholic/Protestant religion. I hope that this will become apparent to you in the course of this talk.

For two thirds of my life I have lived in England, looking at Continental Europe from the outside. For one third of it I have lived inside Continental Europe, in Russia, in Portugal, in France, in Greece, in Norway. I have travelled in many other parts of Europe and worked with dozens of European nationalities. I have been deeply drawn to many places in Europe, some well-known, others very obscure. I have very good friends in many European countries. So I have learned to have compassion for others, and try and look at the world from different standpoints. The following is a viewpoint which expresses the underlying unity of Europe, but which is also respectful of the diversity of the national traditions of European peoples. I hope that it will be of interest to you.

Introduction: Cynicism and Belief

Great nations are born in real belief and enthusiasm. They die in unbelief and cynicism. Alfred Noyes, speaking at the Albert Hall on 18 May 1937

So wrote the English Catholic poet Alfred Noyes nearly seventy years ago. Perhaps we may also say, paraphrasing his words: 'Great civilizations are born in real belief and enthusiasm. They die in unbelief and cynicism'. These words, sadly, may seem strangely apt in relation to modern Europe, which does appear to be drowning in unbelief and cynicism.

In today's decadent European context it may therefore seem peculiar to use the words 'Holy' and 'Europe' together. However, if we can speak of 'Political Europe', 'Economic Europe' or 'Social Europe', then we should also be able to speak of 'Holy Europe'. Moreover, it is our duty to speak of this, for it is the belief of the Church that if the European house does not first have a holy foundation, if it is built not on rock, but on

sand, then it will possess no lasting moral or cultural values, it will be flooded and blown away, and great will be the fall of it.

It is our belief that the cause of moral and cultural decadence is always in spiritual decadence. It is our belief that a humanity deprived of spiritual values is a humanity doomed to falter and fail in a cultural and moral quagmire. Not believing in God, we no longer believe in ourselves. The result is the purposeless but uniform futility that we see around us in today's throwaway culture, with its throwaway remarks, disposable goods, junk food, junk music, junk TV, junk culture, junk existence. This is the situation today, not so much of Europe, but of Anti-Europe. How has this Anti-Europe come into being and how can we return to a Europe of spiritual culture and moral dignity, a Europe of nobility and indeed holiness?

Europe and Jerusalem

"We have forgotten Jerusalem and the land where He was born." - Christmas 1912, J.E. Flecker

In any consideration of Europe and the Christian understanding of the word holiness, we must first point out that Christianity came down from heaven and became incarnate not in Europe, but in Asia. In the fourth century this was the whole sense of planting the capital of the Roman Christian Empire on the Bosphorus. At the gates of Europe and Asia, New Rome, or Constantinople as it came to be called, looked to unite both East and West, as symbolized by the emblem of the double-headed eagle.

Although Christians in Asia, including in the Middle East, were eventually to become a minority in a sea of Islam, the source of what some might call 'the European Faith' is not in Europe, but in Asia, or more precisely in Jerusalem. It does not matter whether it was the great Russian Patriarch, Nikon (1605-1681), who in the seventeenth century built to the south of Moscow, a complex of buildings imitating the sacred geography of Jerusalem, which he called 'New Jerusalem'. It does not matter whether it was the English visionary, William Blake (1757-1827), who wrote that he would not cease from mental fight, till we had 'built Jerusalem in England's green and pleasant land'. It has always been to Jerusalem that Europeans, East and West, have looked for inspiration as the source of holiness. And every step that Europe has taken away from its roots in Jerusalem has always been a step away from Christ. Jerusalem is at the roots of Europe's Faith and Europe's Holiness.

Indeed, when the region around Jerusalem where Christ lived was given the name 'the Holy Land', Europeans imitated it. Thus, like the Holy Land, the largest country in Europe, Russia, was also given the title 'Holy' and called Holy Russia. Elsewhere there is the Holy Mountain (Mt Athos), and in England, Scotland and Wales there are Holy Islands. As for Ireland, it was once known as 'The Island of the Saints'. And all European countries, from Armenia to Iceland, Lapland to Portugal via Liechtenstein and all points inbetween, have adopted Patron Saints, be it St Gregory or St Columba, St Tryphon or St George and St Theodul, St Andrew or St Patrick, St Modest or St Olaf, St Denis or St Sava, St James or St David.

Furthermore, two European countries and thousands upon thousands of settlements in Europe, have taken their names from those who have won holiness and so become local Patrons. There are Georgia and San Marino, named after St George and St Marinus, and then countless cities, towns, villages, islands, mountains and lakes. To name but a few: St Petersburg in Russia and the same dedication of St Peter Port in Guernsey, St Andrew's in Scotland and the same dedication of Szentendre in Hungary, the island of São Miguel in the Azores and the same dedications of Archangelsk in the far north of Russia, Monte San Angelo in Italy and Mont St Michel in Normandy, Santiago de Compostela (St James) in Galicia and San Sebastián (St Sebastian) in the Basque Country, Sankt Gallen in Switzerland and Sankt Johann in Austria, Saint Nazaire in France and the island of Aghia Marina in the Dodecanese, Sviatogorskaia in the Ukraine and St Alban's in England, St Agnes in the Isles of Scilly and Santa Cruz, the Holy Cross, in the Canaries.

Another tiny European country, Monaco, is named after the monks who once dwelt there, and there are hundreds of towns named after the same monks and nuns who sought and brought holiness, from München, Mönchengladbach and Münster in Germany, to Monastir in Macedonia. There are countless French towns including the word Moutiers and some thirty-two English minster-towns from Axminster to Westminster. As regards the word 'church' and all its equivalents, we could start with Christchurch in the south of England, go to innumerable Llan names in Wales, to Kirkwall in the Orkneys, from there to Dunkirk, the church on the dunes, in northern France, pass on to Belaya Tserkov to the south of Kiev and then back to Trinité sur Mer in Brittany, to cite just a few examples.

Other sites and towns are famous simply as holy places, be it Rome, Echmiadzin in Armenia, Trondheim in Norway, Tinos in Greece, Iași in Romania, Roskilde in Denmark, Częstochowa in Poland, St Paul's Bay in Malta, Zhirovitsy in Belarus, Braga in Portugal, Mtskheta in Georgia, Echternach in Luxembourg, Diveyevo in Russia, Montserrat in

Catalonia, Rila in Bulgaria, Skellig Michael in Ireland, Pochaiev in the Ukraine, Iona in Scotland, Pukhtitsa in Estonia, Utrecht in Holland, Ochrid in Macedonia, the shrine of the Virgin of Meritxell in Andorra, Peć in Serbia, Birka in Sweden, Marianka in Slovakia, Valaamo in Finland, Fulda in Germany, Velehrad in Moravia, Einsiedeln in Switzerland, or Canterbury in England.

Despite these historic facts, there are those who, to the amazement of men and angels alike, would deny the Christian basis of Europe. Indeed they have just drawn up a Constitution for the atheist Europe of their dreams, and our nightmares. Such people would cut Europe off from its spiritual roots, they would confirm the Anti-Europe.

Europe and Anti-Europe

The lamps are going out all over Europe; we shall not see them lit again in our lifetime.

Lord Grey of Fallodon, 3 August 1914

In speaking of an Anti-European spirit we may first think of the insular nationalism, of the Irish and the Icelanders, of the Maltese and the Corsicans, of the Cypriots and the Sicilians, of the Sardinians and the English, of the Faeroese and the Shetlanders. Their insularity comes from living on islands. However, continental Europeans can also be insular. Those who live in the mountains have also fought their tribal battles, whether in the Swiss valleys, the mountains of Armenia and Georgia, the Carpathians of Slovakia, the glens of the Scottish clans or in the Balkans, from Bosnia to Croatia, Albania to Macedonia, Serbia to Montenegro, Romania to Bulgaria.

However, it is not only island and mountain peoples who can be insular and nationalistic. The French, for instance, have fought wars to preserve the geometric integrity of 'L'Hexagone', ensuring 'insular' borders, the Pyrenees, the Alps, the Rhine, the Vosges, the Ardennes. Where there was no natural border, nations constructed the buffer-state of Belgium between France and emerging Germany. Other European countries have been constantly overrun, because they had no natural borders, through lack of insularity, as one might say. The flat plains of Hungary, the Ukraine, Belarus, Poland, provide no protection.

In the modern context, we can also see the same insularity, the same nationalist reluctance to accept others. Western European politicians are prone to say the word 'Europe', and in fact mean their own country. 'La France forte dans une Europe forte', 'A strong France in a strong Europe', was the war cry of French President Jacques Chirac only a few years ago. Many another European politician has made it clear down the years that when they spoke of Europe, in fact they often meant their own selfish interests. Another example: wherever you travel in the European Union, you will see signs with

the yellow ring of EU stars, in the centre of which you will find a GB or D or I or SU, or whatever it may be. This is not a European identity, this is a national identity under siege.

Thus, although nationalist insularity can embody the spirit of Anti-Europe, there is also another sort of Anti-European insularity. In order to exercise close control and create the illusion of a centrally united Europe, many politicians speak of 'Europe', when in fact they mean the European Union. In fact, this so-called 'Union' is not Europe, but merely an insular Europe. It is merely the Western corner of Europe, with some significant gaps – Norway and Switzerland, for example, which, for many, are the most European countries of all. And in this so-called European Union there are the gaps of the two largest countries in Europe: Russia and the Ukraine, and some fifteen other countries and peoples.

There is nothing new in this, for such a European Union was attempted even towards the end of the First Millennium. As the great French medieval historian, Jacques Le Goff, has written of the first attempted European Union, that of the Carolingian Empire: 'Of all previous attempts to unite Europe, this was the first example of a perverted Europe...it was the first failure of all the attempts to build a Europe dominated by one people or one empire. The Europe of Charles V, that of Napoleon and that of Hitler, were in fact anti-Europes'. (In 'Was Europe born in the Middle Ages', p.47 in the French edition of the collection 'Faire l'Europe', Seuil, 2003). It is our belief that the present version of the European Union is just such another Anti-Europe. The very word 'Union' symbolizes this fact, for any centrally-imposed Union, not freely-chosen, inevitably crushes the diversity of its peoples.

True, strides have recently been made to incorporate several 'missing' parts of Europe into the European Union. Here I am thinking of the addition of ten more countries to the EU on 1 May 2004. However, these new members have not yet been absorbed into the Brussels machine and perhaps, thank God, never will be. The accession of these ten new members has revealed an obscure but highly symbolic problem; it has proved impossible to find a single person out of 450 million who can interpret or translate from Finnish to Maltese and vice versa. Other permutations, such as Slovak to Danish, Estonian to Greek, Lithuanian to Hungarian, Dutch to Latvian, Slovene to Spanish and vice versa, have also proved very problematic. This problem symbolizes the diversity within even the present European Union and the impossibility of actually imposing the Brussels centralist nightmare on such a diverse and obstinately real Europe.

Thus, in our context, when we speak of Anti-Europe, we mean both the nationalist refusal to

accept the underlying unity of Europe, and also the internationalist refusal to accept its diversity. By Anti-Europe we mean that spirit which cuts Europeans off from the only thing that Europe really has in common, Jerusalem, Europe's Christian roots, Europe's Holiness, and that also cuts Europeans off from other Europeans. For in cutting themselves off from God, Europeans cut themselves off from their neighbours and so become tribal:

In failing to love God, Europe fails to observe the first commandment of the Gospel.

In failing to love its neighbour as itself, Europe fails to observe the second commandment of the Gospel. And he who fails to love his neighbour as himself, automatically begins to hate himself.

And so Europe takes the path of suicide. Hatred of God leads to hatred of man; hatred of man leads to hatred of self.

This is the path that Anti-Europe has taken again and again, from the Deicidal Crusades and Inquisitions of the Middle Ages, to the Fratricidal 'Wars of Religion' of the Reformation, to the Suicidal Wars of 1914 and 1939.

After committing tribal genocide against its own European peoples in the first half of the twentieth century, Anti-Europe came directly to its post-1945 reaction. This was the temptation of centralizing, creating the cosmopolitan uniformity of the European Union. As a result, since 1945 a cultural suicide has been taking place in Europe. Mafia-like Eurocrats, encouraged by the United States, have tried to impose uniformity on all, crushing European national identities by imposing secularism. This is not the underlying unity of Europe's roots in Jerusalem, but a false unity, the pseudo-unity of secular Brussels, of Anti-Europe. From the Christian standpoint, such 'unity', top-down centralization, is no more a solution to Europe's problems than the warring nationalisms which marred so much of Europe's history in the Second Millennium.

In contrast, the original Christian model of international relations has never been aggressively nationalistic. Neither has it ever been soullessly cosmopolitan and internationalistic. The original Christian model has always been that of Trinitarian unity in diversity, Community, Commonwealth, Confederation. What hope is there for the victory of such a model today?

Europe and Interpatriotism

*You are seeking and you shall find,
Not in the way you hope, not in the way
foreseen.*

- A King's Daughter, John Masefield

It is the recent accession of ten new members to the EU, with very diverse, but very European, histories, cultures and languages, which gives us hope. Their EU membership, together with

the future potential membership of other European countries, may at last begin to break down the secular Anti-Europe. New members could destroy Anti-Europe's ignorant and bigoted cosmopolitanism and its anti-religious 'political correctness', imported from post-Christian Puritan America, by creating a new awareness of real European identity. Their membership may at last put paid to the absurd 'one size fits all' standardization and soul-destroying egalitarianism of the present European Union.

Above all, their membership could lead to a new awareness of the underlying stratum of what all European countries really have in common: Europe's roots in the Faith from Jerusalem. It is those roots which reveal to us neither belligerent nationalism, nor soulless internationalism, which is now called 'globalization'. Those roots reveal to the ignorant and bigoted a balance between the national and the international, a replacement for both nationalism and globalization. I would call this replacement - Interpatriotism; the love not only of one's own homeland, patriotism, but the love of the homelands of others too.

Bez Boga, ne do poroga. The Russian proverb can be translated freely as 'No God, no entry'. It neatly illustrates opposition to the present-day EU among all who belong to the European Spiritual Tradition. It neatly illustrates what all European Christians have in common, in spite of and because of, their diversity. There are certain orthodox principles on which all who belong to the European Spiritual Tradition can agree. This is in our opposition to Godless secularism, the spirit of 'this world', to which we say 'No entry'.

We saw this in October 2004 with the affair of Rocco Buttiglione, who was not allowed to express Christian sense, the sort of common sense that fifty years ago every five-year-old European child could express. At the end of 2004, personalities as diverse as Pope John Paul II and Archbishop Christodoulos of Athens, were at one in declaring that Buttiglione had been persecuted for his Faith, the once common Faith of Europe. On 19 November 2004 Cardinal Josef Ratzinger spoke of how the forces of secularism in Europe, the so-called 'liberal consensus', have now become aggressive persecutors of European Christendom. Like many others, we had been saying it for years before him.

There are such turning-points in European history, moments of truth, when questions of principle arise. Then we have to say where we stand, in black and white. And the united spiritual forces of Europe, united as they were for most of the First Millennium, the living Faith of Europe, can bring strength. Here I would like to give a few examples from that Europe of the First Millennium, a Europe united in diversity, before the Apostasy, betrayals and tragedies,

before the Deicide, Fratricide and Suicide, which rapidly took form in the Second Millennium. For most of the First Millennium, called by many 'The Age of Faith', although divided and diverse, there was also unity, a spiritual unity which gave Europe the strength to absorb and baptize barbarian hordes and produce a new Europe. Here are a few names from that epoch, who illustrate true internationalism, or as I have called it - Interpatriotism:

St Irenaeus of Lyon was a Greek from Asia Minor. He was a disciple of St Polycarp, who had been a disciple of St John the Evangelist, 'the disciple whom Christ loved'. A Church Father, he was Bishop of Lyon in Gaul, where he was martyred for the Faith at the beginning of the third century.

St Chrysolius was an Armenian who lived in the fourth century. Under persecution from the Persians, he left his homeland, went to what is now Belgium, and evangelized the area. He was martyred in Flanders and is still venerated in Bruges.

St Martin of Tours was born in the fourth century in what is now Szombathely in Hungary. He was educated in Pavia in Italy and enrolled in the Imperial cavalry. Posted to Gaul, he left the army after the famous incident in Amiens. He was to become the Bishop of Tours and one of the greatest saints of Christendom, a patron of the Loire Valley, of hundreds of French villages and towns and his name became one of the most common French, and indeed European, Christian names and surnames.

St John Cassian was born in the Dobrudja in what is now Romania. He became a monk in Egypt and in the fifth century established a monastery near Marseilles in the south of France, becoming one of the great monastic Fathers of Christendom.

St Martin of Braga lived in the sixth century. Born in what is now Hungary, he became a monk in Palestine, then went to Galicia, in what is now Portugal. He is one of the greatest figures of the Iberian Peninsula and played an important role in converting pagans, like his namesake in Gaul. He made his see of Braga into the first spiritual centre for all north-west Iberia. Indeed, in Portuguese, Braga, 'the Rome of Portugal', has become proverbial: 'tao velho como o sede de Braga', 'as old as the see of Braga', means in English, 'as old as the hills'.

St Theodore of Tarsus lived in the seventh century in Asia Minor, a hundred miles from the coast of Cyprus. In middle age he left for Rome and there played an important role in uniting East and West at a time of controversy. Then he was appointed the first Greek Archbishop of Canterbury. Here he played a fundamental part in uniting the strands of Irish and Roman

Christianity in England, approving both as complementary to one another.

St Boniface was born in Devon in the south-west of England. In the eighth century he went to the German Lands and became a great missionary Archbishop, reforming much of the Christianity of north-western Europe. Supported by three Popes, including the Greek Pope St Zacharias, this Englishman, known as the Apostle of Germany, was martyred in Frisia in Holland in 754.

St George of Córdoba was born in Bethlehem in the ninth century and became a monk at St Sabbas Monastery outside Jerusalem. Fluent in Greek, Arabic and Latin, he then travelled via North Africa to Córdoba in Spain where he preached the Faith, finally being martyred with Spanish brothers and sisters by the Muslims.

St Wenceslas, or Václav, was Duke of the Czech Lands in the tenth century. He was martyred there in intrigues and is venerated in St Vitus Cathedral in Prague to this day, as the Patron-Saint of the Czech Lands.

St Olav was King of Sweden in the tenth century. He and his family were baptized by the English missionary St Sigfrid. His daughter married into the Russian royal house, lived mainly in Novgorod, had twelve children, one of whom is venerated as a saint. In her widowhood, she became a nun, taking the name Anna and is herself honoured as a saint.

Another Anna of the eleventh century, this time of Kiev, married Henri I of France. She played a vital role in spreading Christian values, like many other women of the First Millennium before her. As examples, there are St Clotilde in Gaul, the Greek Theodosia and also Ingonde in Spain, the Bavarian Theodelinda in Lombardy, the French Bertha in England, the English St Bathilde in France, the Czechs, St Ludmila in Czechia and Dubrava in Poland, the Swedish St Helga, or Olga, in Kiev, the Greek Empress Theophano in Germany. In Anna's eleventh century Kiev, they were to welcome Christians such as Thorwald of Iceland and Gytha of Winchester. Both Kiev and Winchester were famed for their standards of civilization, running water, drains, pavements, education.

Here are but a few examples of the concourse or coming together, of Interpatriotic Europe in the First Millennium, before the advent of both warring nationalism and soulless internationalism in the Second Millennium. In the First Millennium, we find the roots of Europe, we find Holy Europe.

Conclusion: Roots and Routes

Die Weltgeschichte ist das Weltgericht

(The world's history is the world's judgement)

- Friedrich von Schiller

Europe - you forgot holiness, and so you began a hundred wars of crusade and conquest.

Europe - you silenced your conscience, and so you invented the machine-gun and saturation bombing.

Europe - you stifled the voice of God, and so you invented the concentration camp and the Atom Bomb.

Europe - you forsook your roots in Jerusalem, and so you invented Anti-Europe.

I would paraphrase the most terrible, above-quoted words of Friedrich von Schiller, as he spoke in Jena in 1789: *Die Europageschichte ist das Europagericht*: Europe's history is Europe's judgement. The blood-soaked deeds of Anti-Europe are Europe's judgement, but they are only part of Europe's judgement. There is another Europe too. As I said at the beginning of this talk, the conjunction of the words 'Holy' and 'Europe' may seem strange, as though words from two different planets had collided, but I tell you, and have been telling you all this afternoon, that it was not always so. A voice from the past should be jarring on the memory of today's Anti-Europe.

It is my belief that in seeking common European roots, or origins, we shall find routes, or paths, out of the present European crisis towards what I have called an 'Interpatriotic Europe', summed up so harmoniously in the French phrase *'l'Europe des Patries'*. It is in our common spiritual origins that we shall find our common spiritual opportunities. It is in our common spiritual identity that we shall find our common spiritual freedom. But if Europe denies her common roots, her common spiritual origins in Jerusalem, then, as Churchill said of earlier twentieth-century Europe: '...the whole world...will sink into the abyss of a new Dark Age, made more sinister and perhaps more protracted by the lights of perverted science'.

In recent years, I have heard certain naive people declaring that 'the barbarians are at the gates'. They are not at the gates and have not been for a very long time. The barbarians entered long ago and began their long task of expelling Wisdom from the City. Ever since the barbarians have been parading in the City, destroying the walls and opening the gates wide, whenever new forms of barbarianism appeared. Nevertheless, I would end this talk with words of optimism, inherent to all Christians, who know that the last words in history will be Christ's. As the Emperor Julian the Apostate is reputed to have said on his death-bed, some sixteen hundred years ago: Thou hast conquered, O Galilean.

THE ANARCH vs. THE ANARCHIST

By Wayne John Sturgeon

The Sovereign Individual vs. The Mass Man

"Christ was not so much the 'suffering servant' but the anarchic Royal man for others." – Karl Barth

CONTEMPORARY anarchist discourse largely centres on a reactionary synthesis of politically-correct liberalism and leftist socialism. Even if one hears the mantra of 'post-leftism' (in the Bob Black sense of the word) voiced by leftists in Britain, the usual liberal left-socialist presuppositions are usually always there if you care to dig beneath the surface (see the Unabomber Manifesto, *Industrial Society and Its Future*, and particularly the chapter entitled *The Mass Psychology of Leftism*).

We may refer to this particular contemporary anarchist mentality as egalito-atheist, in that it advocates – however subconsciously – the impossible equality of communism, however 'libertarian' the pretensions might be. The anarcho-individualist tradition may therefore be worthy of more fruitful reflection, provided we can perhaps avoid the egotist extremism of Max Stirner, although the celebrated Hakim Bey has reconstructed some of Stirner's theories in a more spiritual direction by way of an Eastern philosophical radical monism, i.e. ontological anarchy. He reworks the title of Stirner's one chief work – *The Ego and Its Own* – into *The Unique and His Oneness*, in a way consistent with the Hindu affirmation 'Thou art that' of speculative mysticism. A mysticism that does not dissolve the ego or even the so-called animal or carnal self, but rather the 'spectacular' society of false consciousness; all the illusions and consensus realities of contemporary capitalism as critiqued by the Situationists and prophesied as the age of 'Kali Yuga' in radical traditionalism etc.

Perhaps here we can also learn from a liberal reconstruction of Nietzsche's vision of the much-misunderstood and misrepresented so-called 'superman', actually a mistranslation which should read the 'overcoming man', i.e. that 'man is something that should be overcome' and all the failures of self that actually accompany the false consciousness as referred to above: 'He that does not obey his own will shall be commanded.'

In Hakim Bey's vision this false consciousness or consensus reality can be transcended by the construction of 'situations' without statist 'mediation', i.e. an 'immediatism' that moves to a different beat than that of the slave dance of trance media. A 'temporary autonomous zone', a self-created time and space forbidden by the forces of reaction and control. Perhaps here we should touch upon what we might actually

mean by 'the state', as most anarchists seem to explain away all their 'failures of self' on just such an entity. What if 'the state' is not the principal problem but merely a manifestation of this false consciousness that is a projection of the self, especially given that more enlightened anarchists sometimes refer to the state not so much in socio-economical terms, but as a social 'relationship'.

Can we indeed challenge the 'crypto-anarcho-marxists' to grow beyond their adolescent frustrations and proclaim that their chains are imaginary – how dare you presume to 'liberate' others! – and merely a projection of self-loathing and being so eager to struggle for any 'cause' and against anything but one's own inadequacy and powerlessness (please refer to the brilliant '70s film, *Britannica Hospital*, starring Malcolm McDowell and an expression of Nietzsche's concept of 'resentment'). The truth is that most anarchists of the leftist 'anti-fascist' variety probably long to be like the State and to have 'control', but because they can't cut the mustard they dream of overthrowing it, i.e. they can destroy but never build and only 'smash' what others have created. Beyond talk of 'freedom' I simply beg the question: 'From what and from whom and for what and for whom?' As the great prophet, Phillip K. Dick, said: 'The Empire never died'. It's alive and well in each of us, for to fight the evil empire is to be infected by it; whoever defeats the empire becomes it; the State is a virus, it becomes its enemies; in fighting it the State becomes immune and gains more strength; it needs enemies to make it what it is – to give it an 'identity'. Anarchism and statism are not 'opposites' in this sense, but 'opposames'. A mirror in which each sees itself reflected. Your revolution is revenge.

It is here that Ernst Junger's concept of the Anarch is most refreshing. The Anarch is not so much an ideologically-driven anarchist, but a sovereign individual (see the brilliant introductory article by Abdalbarr Brown on the Fluxeuropa website at <http://www.fluxeuropa.com/Juenger-anarch.htm>) who can assume any 'form' as circumstances dictate, but still retain his or her inward freedom in a kind of self-aware Buddhistic detachment (but without lapsing into nihilistic self-centredness). As Brown comments:

"It is not his goal to be dialectically resistant to tyranny, rather he is observant of it as if following the Confucian code: 'Attaching false systems merely harms you', aware of the inherent falseness at any sort of tyranny – he does not need to jeopardize his own life or that of others by attaching something that itself will



come to an end."

For the Anarch, the ideal to aspire for is to live without 'needs' ('in need freedom resides'), knowing that to be truly 'rich' in a materialistic age is to live with what one least requires rather than to be building the little castle called 'me' in a world in which millions are starved of the basic necessities of life. This brings us to the economic problem. If 'democracy' is the usurers heaven and the Anarch or sovereign individual is always capable of joining together with others of his kind for a mutual purpose, what form may this take?

Simone Weil advocated a society 'without political parties of any kind' and 'without views' of any kind being spread through media propaganda etc. A decentralized popularist order based on a social 'hierarchy without elitism', rather similar to the 'anarcho-corporatism' of Muammar al-Qathafi's *Green Book* and the 'Third Universal Theory' which advocates popular peoples congresses as a type of non-party political direct democracy. Indeed, as Mahmoud Ayoub comments in his book, *Islam and the Third Universal Theory* (p. 56):

"On 1st September 1969 al-Qathafi led not a simple 'coup d'etat' but a revolution – his aim was not to change a regime or to substitute one government for another but to build a new society which would need no government . . . free from both the capitalist and Marxist ideologies."

In a world where one's time and space to 'simply be', rather than 'do', is becoming evermore recorded, monitored, tagged and regulated by the spectacle of techno-statism, the old 'activism' is no longer desirable. Its methodology has become totally irrelevant. How many more demos must be hijacked by organized leftists and marched towards inglorious failure, no doubt by the machinations of the secret state? As Hakim Bey has said, 'no champagne revolutions for them, then!' To quote from Grant Morrison's excellent *Invisibles* comic strip, 'I have no wish to live in anyone's perfect world but my own – that's why we are trying to pull off a track that will result in everyone getting exactly the kind of world they want . . . everyone including the enemy'. For as Charles Fourier said, 'The only possible society is that of lovers'. Perhaps free will is not something we all have, but instead something we should rather aspire to. If so, Anarchism is dead: Long live Anarchy!

TRANSVERSAL PSYCHOLOGY

By Davide Moiso

THE MSI leader, Almirante, once memorably described Evola as "our Marcuse, only better." But "anti-Marcuse" would have been more apt, because whilst Evola, like Marcuse, diagnoses modern man as "One-dimensional," he does not seek to replace him with new illusions: instead of Utopia, he offers Tradition.

Central Themes in Evola's Thought

In Evola's literary production it is possible to single out three major themes. The first theme is *xeniteia*, a word that refers to the condition of living abroad, or of being absent from one's homeland. In Evola's works one can easily detect a sense of alienation, of not belonging to what he called the "modern world."

Throughout his life, Evola never really "fitted in." Whether during his artistic, philosophical or esoteric phase, he always felt like a straggler, seeking to link up with "the rest of the 'army.'" The modern world he denounced in his masterpiece, *Revolt against the Modern World*, took its revenge on him: at the end of the war he was surrounded by a world of ruins, isolated, avoided, and reviled. Yet he managed to retain a composed, dignified attitude and to continue in his self-appointed task of night-watchman.

The second theme is *apoliteia*, or abstention from active participation in the construction of the human polis. *Apoliteia*, according to Evola, refers essentially to an inner attitude of indifference and detachment, but it does not necessarily entail a practical abstention from politics, as long as one engages in it with a completely detached attitude: "Apoliteia is the inner, irrevocable distance from this society and its 'values': it consists in not accepting being bound to society by any spiritual or moral bond." This attitude is to be commended because, according to Evola, in this day and age there are no ideas, causes and goals worthy of one's commitment.

Finally, the third theme is *autarkeia*, or self-sufficiency. The quest for spiritual independence led Evola far away from the busy crossroads of human interaction, in order to explore and expound paths of perfection and asceticism.

This latter point represents the real difference between Evola and Stirner's egoism, even if I personally prefer to consider the two perspectives as a continuum.

Where Stirner makes the Individual unique, Evola adds the attribute of the Absolute, creating a movement towards an *atharaxia* which, far from the confused Pyrronistic passivity, is - on the contrary - proactive and

autopoietic, as in certain perspectives of Buddhism. We will see how pivotal these themes are within the perspective of TP.

Transversal Psychology: An introduction

Oh no! Another specification in the field! Do we really need it? Is the world of psychology not multi-faceted enough?

Yes, it is indeed, and it is extremely divided as well. The numberless perspectives in psychology are, in most cases, in fact opposing each other instead of working strategically together, and, while exploring their theoretical frameworks, it is apparent why that cannot be prevented. Most of the existing perspectives assume a milestone for their epistemological theoretical frames and this factor alone appears to create the demon of incompatibility.

However, without even opening the door of micro-level specific orientations, which will require a never-ending exploration of their basic philosophies and beliefs, at a macro-level we can separate the Red Sea of Psychology (which is mainly encased in the frame of deterministic and mechanistic philosophy influenced by Descartes) with the rod of the attitude towards research and methodology, defining the two main chunks of the field: qualitative and quantitative approaches. Let's use the rod again, so the waters can go back to normality, since Transversal Psychology utilises both, and it does so synergically.

What is Transversal Psychology?

In reality we could have called it either Idealistic or Traditional, but that would have caused a limitation, a label since the beginning.

Transversal psychology is focussed on the Ego as a subject which chooses the way it decides to perceive the world, and in this the Idealism can be seen as more than present, like most of the themes of Eastern philosophies like Yoga, and particularly in the Tantric interpretation of Hinduism and Buddhism. It can also be seen as a particular aspect of Existentialism, since Transversal Psychology's concept of the Ego can be exchanged with Binswanger's or the Heideggerian being-in-the-world.

A process of classification and labelling, however, should be considered as the first mistake, if rigidly applied to Transversal Psychology. Of course, the fact that a language is utilised here in its written format means that this process cannot be completely avoided, but, recalling the Foucauldian concept of discourse, we can say that Transversal Psychology is a discourse about discourses, a meta-discourse, in other words. This, itself, is a label. The

process of classification, however, loses its credibility as an outer reality, since in Transversal Psychology the only recognised reality is the Ego. It is the Ego which classifies, which creates those discourses that would never have existed in any other way. In fact, because the Ego can label each existing thing in a way which is determined by itself, the objective reality does not make sense any more, nor does a label.

Transversal Psychology refers strongly, indeed, to the philosophies of Max Stirner (particularly in the concepts contained in *The Ego and its own*) and Julius Evola, with his *Theory and phenomenology of the Absolute Individual*, not forgetting the contribution of Traditional philosophies (of which Evola is an illustrious example).

In those philosophies the Ego cannot be stated, demonstrated as it is, but just as it is not, in its dual aspect of the transcendent and the immanent, which co-exist in order to experience the world and re-absorb the experience into a level where things cannot be communicated. The Individual becomes absolute because he owns himself : all the perceptions are his possibilities of experience of the world, and the choice regarding those experiences and their availability is made through an act of will of the Ego, which “shapes” the outer reality that therefore does not objectively exist, if not in the form of the “perceived”.

These two aspects of the unique, solipsistic Ego are mirrored by the structure of language thought by Noam Chomsky, and greatly explored by Gregory Bateson, Paul Watzlawick, Richard Bandler and John Grinder, amongst others. Every language is the superficial expression (or structure) of a deeper structure, and any variation in each one of these structures results in mutual variations and, consequently, in the way we perceive the world and interact with it.

It is not enough to operate an analysis of the language and strategically make changes, like some form of psychology does, since the individual will only become able to increase his awareness about technical changes he/she can operate (which is, anyway, an extremely good starting point).

The next and most decisive step, however, will be to reach the awareness of the act of will which decides the operation: it is the “ownness” of the Ego. In other words, here we are saying that, if an empowerment really exists, it is not given, as the mainstream of Marxist and leftist philosophies promote; nor achieved, as stated in clinically/medically-shaped psychologies, since it was already there. The act of empowerment is conceived, in other words, as being very similar, in its development, to the Eastern concept of enlightenment.

It is the recognition of the Ego through itself, detached from all the environmental factors which have limited the perception of self to few possible solutions, the same factors which create the sense of anxiety well explored by Existentialism (the Sartrean “condemn to be free” is a good expression of this limited freedom).

In this scenario, it is quite understandable why our psychology must be “transversal”. The individual is asked to explore the whole range of choices under a meta-perspective which will invite the person to observe how all perspectives are the same, without containing any meaning within themselves other than the significance that the individual wants to put into them. Consequently, the individual can become each of the experiences he/she is experiencing if he/she wants to, and this operational transversalism through existence cannot be other than absolute, owned, just as the Ego is. It is a transversalism which causes a detachment from the external reality, just to own it in a better way through the awareness of the Ego.

The real state of consciousness, like quantum psychology argues, becomes a state where we are no longer under the influence of any illusion. However, where quantum psychology places the nothing as the whole, we can place the Ego first, as the aware, conscious and ultimately as the creative agent of this whole.

The becoming itself becomes an act of will of the Ego.

The Absolute Individual

Thus said, the Absolute Individual does not exist. In this apparent paradox is, in nuce, the whole philosophy behind Transversal Psychology. What does it mean?

If we consider existence as a status, we should suppose the creation of the status, which, in turn, grants the existence of the Ego, our existence. But, in order to do so, we have to explain a process (how the status was created) which includes a starting point (when that happened), an agent (who or what created it) and, if all of that is not difficult enough, we could add an even more inexplicable cause (why it was created).

Almost the same thing happens if we see the existence as an act which is beyond us, since we should understand and explain where this act emanated from and, in case, from whom.

This is matter for a whole lot of phenomena that I will call religion, which also includes pragmatic architectures of thought like Marxism and clinical psychiatry. Existence cannot even be considered as a simple being, or, like existential philosophy declares, a being-in-the-

world, because we will fall into the same mistake: we have to suppose and grant reality to an external factor (in this case the world, which is a necessary condition for being, in existentialism) in order to affirm our own reality as individual.

For social-theory based movements of thought, even this latter concept does not exist, since individuality is seen, not without reason, as being a construction-creation of a particular culture (and this is particularly true for the Western one).

It is in fact true that in certain cultures, the individual is not conceived as a single unit, but exists just as a part of a social group, the tribe, the church or the society, and it is not conceived out of those entities. This peculiar aspect is reflected in the language of certain cultures. What is, then, the Absolute Individual? As Evola said: "[the Individual] is nothing: he can all".

In this motto is encapsulated the concept of continuous becoming, a dynamic status which decisively opposes the static nature of a simple being, even the one of a being-in-the-world.

The becoming of the Absolute Individual is continuous, a-moral, a-pragmatic, and determines the non-determinability of the agent: the Individual, who is Absolute in the sense that he can choose to become everything he wants other than him.

So I am in principle nothing (= not determined), and having in this way granted my non-determinability I free myself from the cage of a label of a single role (or various, but limited roles, which I play within a given society and time) in order to become, continuously.

This apparent transformation of my self will not change, nevertheless, the fact that I am (in order to become). Nothing other than me is determined, and I am, consequently, undetermined as well for the other-than-me which exists just when I want to become that through my act of will. The existence, then, can be seen as an act, but it is an act of will which is decided by me and by no one else. But what is the purpose of this act of will?

As we will see, it is a way to gain experience of the other-than-me at a prosaic, immanent level. It is what I am doing with this experience which gives shape to my self in a certain way, when I re-absorb the immanent experience at a different level, which does not fall under the senses: the transcendent level.

The awareness of this quasi-circular movement (since the return point is not the exactly the same as the starting one, as it is said in cybernetics) throws even more light on the illusory position of who attributes to himself something other than him.

When we state: "I am..." [something; a noun or an adjective] we instantly stop the dynamicity of the process, and we start a chain of beliefs in order to sustain the truthfulness of our statement: we have created a label., we start to believe in it and we behave consequently.

The more we behave in a way that seems congruent to our belief-system, the more we are trapped within that label. If a muscle is not used for a long time it starts to get atrophic and gaining back strength and elasticity can be extremely painful. So it is for the so-called "personality": the labels we choose to create and utilise become a habit, no real dynamic process is on course (the everyday repetition of the same patterns in order to reproduce the same personality is seen as a habit, therefore non-dynamic) and we can also be completely unaware of the other-than-me, to the point that, when it (or part of it) appears in front of us, there is a reaction of refusal and denial. It is what psychiatry calls "abnormal".

Concept of unconscious

Milton Erickson likened the unconscious to a container of material which is unorganised for most of the time. The associations we construct are building the reality as we want to or are used to know.

That means that we all live in a dissociative state all the time, and the associative state is the exception and not the norm. In this apparently simple but extremely powerful statement lies the observation that we cannot consider any so-called disorder as wrong or pathological per se, since it will be just a particular association performed by a particular individual.

The action, by the way, is similar to the quasi-circular movement of knowledge described by Evola. The material we incorporate from the external, immanent reality constitutes the various elements not yet associated : the association itself is a process of transcendence, and cannot therefore be expressed in words.

This also explains the struggle of Psychology to explain how the mental processes take place, but, despite all attempts, obviously the only clear thing is the study of the neurobiological reactions that are happening when a cognitive process take place: all the rest is speculative thinking.

However, the mental processes are seen here as consequences of the associations, of the actions wanted by the individual in order to give a meaning to the experience of the world (which is created, as we have seen in "Egoist and Existence", by himself), and not, ultimately, as the causes of the associations. It is better to say that they can be experienced as causes just at the immanent level, when the disempowered individual (who is the person who is not aware

of the duality of the experience) relies on external factors instead of focusing onto himself.; and the biological perspective offers very few spaces for the complex nature of the individual other than his/her physiology. It is this physiology which is an external factor, since it is generalised and structured into truth. And this happens at an immanent level ("inauthentic", we could say).

Purpose of Transversal Psychology

Resuming, Transversal Psychology is, in pseudo-quantitative psychological terms, the correlation between the immanent and transcendental position, which in the Absolute Individual has co-efficient 1 (perfect correlation) and therefore ends up to 0 (the nothingness with potentiality ad infinitum, but explored ad libitum through the individual's act of will).

The purpose of Transversal psychology is to operate a deconstruction of the individual in order to reconstruct his individuality as a nothingness.

The act of de-construction means that the individual will become aware of the models and the filter he utilises to fulfil the role or roles he plays at an immanent level and which are the limits set by his physical senses, by the society and by his own constructed personality.

They represent limits just if they do not help the individual to move freely to all the possible options he can choose in life.

When those roles are perceived as fixed, they own the individual, as they become what Stirner calls "fixed ideas". For example, if I believe that I am a psychologist, a husband and a catholic, more often than not I will act in the world as if those roles are true to me, and I will not explore much else outside of those experiential boundaries.

If I really own those aspects, I can "let them go" and choose to become something else, as I wish.

I am nothing; I can (do) everything.

However, in line with Stirner's thought, owning everything means that I must respect it and not ruin it, since it is mine and I can use it for my own benefit. This is the reason why the environment, the animals and nature must be respected, since their destruction deprives the individual of their ownership.

In other words, a deconstruction without the possibility of reconstruction prevents utilisation.

Individuality is a continuous becoming the other-than-us through an act of will.

If we think in these terms, destroying what we may decide to become (in order to experience it) means simply destroying ourselves.

Political implications

The Absolute Individual escapes a process of framing in rigid categories. The Individual is, (Stirner docet) unique. Talking about classes, roles, categories, does not make any sense if we objectify these concepts.

The most evident political implication of it is, then, that the Absolute Individual is non-identifiable, and therefore potentially very dangerous within a deterministic perspective and a democratic system. The Individual is emancipate, and this notion of emancipation builds on Fromm's (1965) dual conception of freedom; freedom from social and psychological sources of oppression (class exploitation, gender domination, and ethnic discrimination etc. as sources of social oppression, and psychological problems like fears, phobias etc.... for what concerns psychological oppression) and freedom to reach our tasks in life.

But the Absolute Individual does more than that: he makes himself emancipate and free from the category of the individual as well and the concept of emancipation as something to be achieved. He is emancipate if he decides so.

The individual may be a factory worker, but he is not belonging to the working class; he is a man (or woman) but he does not see himself as being human; he may be a Catholic, a Muslim, a Jew, a Buddhist, but just for the time being he decides to play those roles. The Absolute Individual simply is, overcoming the categories.

For these reasons the Individual decides to (and can) survive in a world of ruins created by materialism, liberalism, rationalism and cosmopolitanism: he knows, indeed, that those ruins are the roots of steel of the flowers of the Berserker rage, of the Spartan ethos, of the martial spirit of the Roman Legions, sleeping



underneath the giant with clay feet of modernity.

He knows he can bring balance back to a world that has been made lop-sided with the inversion of Nature. He knows those flowers will blossom again.

INTERVIEW WITH TROY SOUTHGATE

Conducted by Tord Morsund

THIS interview first appeared in the Norwegian newspaper, *Nation & Kultur*.

Q: Being a man who has been both a supporter and later a driving force in the European extra-parliamentary nationalist movement for more than two decades, could you tell us your main reasons for devoting your life to politics and heritage, and what they are today?

TS: I was always very patriotic as a child, proud to be a South Londoner and to come from a solid working class family. Having a strong, localised identity – which was partly expressed as a hardcore football supporter – also helped to acquire an affinity for home and hearth, blood and soil. My father, on the other hand, was a supporter of the centre-left Labour Party and therefore in my teenage years I was greatly opposed to the Thatcherite government and influenced by the sense of social justice that Labour seemed to represent. We were both wrong in our assumptions, of course, my father no longer takes part in the electoral process and I went on to join the National Front (NF) after discovering that it was not the party of race-hating dross that the pro-Zionist media regularly made it out to be. My father was extremely angry when he discovered that I was a regional organiser for the NF, but 20 years on he has come to realise that much of what we were saying about the threat of immigration and our loss of national identity was actually correct. But he was always a great supporter of the underdog and is therefore naturally suspicious of any movement or organisation that – allegedly, of course – seeks to attack or denigrate people from ethnic minorities. I suppose that he is like the majority of people here in England, believing originally that multi-racialism was a noble concept and that it could bring people together, but the fact that he now spends most of his time abroad tells you how disillusioned he is with the present situation here in England. So I was greatly influenced by my father to some extent, but these days I'm more inclined to believe that there is very little in England worth fighting for. The writing is on the wall, unfortunately, our small island is quickly descending into a coffee-coloured dumping ground for the economic migrants of the Third World. This position of weakness and frustration has encouraged me to look abroad to our fellow brothers and sisters in the rest of Europe, many of whom are suffering the same problems, in the hope that we can initiate a growing trend whereby the remnants of our Indo-European tradition and identity can be salvaged and expressed anew. Elsewhere, if necessary, because geographical considerations

are less important to me than the revival and propagation of those values and principles themselves.

Q: Have your goals changed over the years or is it just change of tactics, ultimately striving for the same ideal?

TS: I am striving for the same ideals, certainly, but I've definitely moved away from certain political ideologies like nationalism and socialism. Previously, of course, I had promoted the revolutionary ideas of German workerists like Otto and Gregor Strasser, as well as Catholic distributists like G.K. Chesterton and Hilaire Belloc, and key British socialists like Robert Owen and Bob Blatchford. However, in the mid-90s I found myself becoming inspired by the work of Richard Hunt (Alternative Green) and thus became an anarchist. That is not to say that I don't continue to hold many socialists in high esteem, I do, but I feel that the role of the State has completely replaced that of the community and therefore my allegiance is with the latter. I have also come to believe that England as a nation is finished. It still exists in name, of course, but only because it is constantly being redefined to suit the multi-racialist and increasingly globalist agenda. The England of my generation and that which came before it is dead. I'm not suggesting that we should revive the comparatively idyllic trappings of my own childhood, on the contrary, the principles that I hold dear are eternal and can reappear at any time. I don't see this happening in modern-day England, certainly, but regardless of the actual birthing-ground for the regeneration of our people, it is up to a new traditional elite to force its will upon the essentially linear and 'progressive' historical process.

Q: I would like you to comment on the recent founding of the New Right, as you recently held your second meeting in London with prominent speakers and attendants from different parts of Europe. The New Right is a term which is derived from the groups and personalities, G.R.E.C.E as the foremost proponent, mainly situated in France during the seventies. Is this a continuation of these efforts, or what is the main purpose of the New Right of 2005?

TS: When Jonothon Boulter and myself decided to form the New Right in January 2005, we had two main reasons for doing so. Firstly, whilst we had each been inspired by the work carried out by intellectual and cultural figures such as Alain De Benoist and others, we realised that the New Right had virtually run its course in

mainland Europe and had hardly got off the ground in England at all. Michael Walker, for example, the Editor of Scorpion magazine, did some excellent work in the early part of the 1980s, but a combination of him moving abroad and the fact that by 1989 the 'Political Soldier' faction within the NF had been decimated by a series of ideological differences and personality clashes, Jonothan and I thought the time was right for a new intellectual and metapolitical current in the British Isles. Secondly, we hope that the recent progress made by the New Right in England – a country which is sadly dismissed by many people in Europe as the 51st State of America – will revitalise the increasingly stagnant New Right elsewhere. This is not intended as a criticism, incidentally, we just happen to believe that the revival of such ideas on 'virgin ground', so to speak, can provide new hope and a fresh impetus for our allies abroad. Our efforts also coincide with the release of Michael O'Meara's excellent New Culture, New Right (1st Books, 2004). Indeed, the twenty-first century brings with it new challenges and therefore we need to regather the most astute and counter-cultural minds in Europe and North America for the tasks that lie ahead. So yes, it is a continuation of past efforts and a re-evaluation of where we stand today with regard to the future.

Q: Do you believe that such a network can make a difference politically and culturally on a national level indirectly or do you see it more as a select group that has chosen to withdraw from the contemporary squabble of everyday politics and sensationalism?

TS: I think both positions are equally valid. Some of us have chosen to withdraw from the contemporary world, at least to a certain degree, but we still have to live in it and therefore we feel that we can even change it to some extent by inspiring other people. On the other hand, of course, we are necessarily elitist and strongly believe that it is essential to win the battle of ideas and not to create a mass movement.

Q: Creating and forging an elite has been one of the main goals of the New Right and its heirs from the beginning, often opposed to political mass movements and populist parties of every political colour. Is it possible to create a cultural elite detached from the masses or more specific, the people? What is the purpose of an elite if not to set an example for the people and create and school a leadership which utilizes the positive elements and creative energy of the people?

TS: Yes, exactly. It is up to the minority to inspire the multitude, although this can take a variety of forms and work on a series of different levels. We certainly don't wish to gather together a self-important group of stuffy intellectuals with about as much chance of having an influence as a grain of sand in a bathtub. But

people obviously have varying abilities and therefore it is a question of horses for courses. In other words, all metapolitical or philosophical ideas must ultimately lead to forms of positive action that have an effect on a broad and diverse assortment of cultural and identitarian issues. I also believe that an elite should be able to epitomise those elements which, by their very nature, should inevitably inspire others. Not by adopting positions of arrogance and self-delusion, but by simply getting on with their own lives and perhaps encouraging others to take on board at least some of the values they consider important. As these messages filter out from the elite, they will find expression to an equal or lesser extent elsewhere. I believe that things happen for a reason, therefore anyone in tune with our ideas is naturally fulfilling a form of intuitive dharma. And that includes those who either reject or oppose us. They, too, have an important role to play in the coming struggle for hearts and minds. It is a war between the degenerative and the regenerative.

Q: Do you see the New Right as a potential autonomous think-tank for different organizations opposed to the New World Order of global capitalism, ethnic egalitarianism, Marxist-liberalist values, American cultural imperialism and parliamentarism?

TS: Indeed. This is how we expect our ideas to reach other people, be they university academics or political activists on the ground. These organisations and associations are the most effective way of spreading our ideas, and I also happen to believe that most of the people we wish to influence are already active in one way or another. The aim is to initiate a new current that transcends the outdated categories of left and right and which gets people moving in a similar direction.

Q: Could it be possible for the New Right to influence already established parties that work within the framework of contemporary mass-media and parliamentary democracy? If not, do we need yet another sect of self asserting egomaniacs detached from reality or do you consider the establishment of an exclusive elite to be a sort of nucleus for an autonomous, noble society, co-existing with the temporary world, yet detached from its rules, norms and values?

TS: I've answered this above, to a certain extent, but one only has to think of the example of Leo Strauss and the manner in which a relatively small group of Neo-Conservative thinkers and intellectuals had such a vast impact on the development of modern American politics. Compared to ours, their goals are obviously very negative, of course, but the strategy itself has resulted in a series of very dangerous implications for the entire world. Nevertheless, this example still demonstrates the sheer

potential and power of an idea.

Q: Judging from the second meeting of the New Right held in London, the diversity in beliefs both spiritual as well as cultural and political was apparent. Advocates of Orthodox Christianity as well as Nietzschean, anti-Christian vitalism made strong statements opposing each other, still respecting each others' faiths. Is this a diversity that you think the New Right should strive for, or is it just something that develops naturally?

Both. It seems completely impossible or even ludicrous to try to reconcile a Nietzschean and a priest, but what is important are the points where each converge. In other words, those positions upon which people can agree. If we can avoid descending into religious, moral, political or ideological dogma, so much more can be achieved. Our task is to get everyone pulling in a similar direction. There will be plenty of time for the peculiarities of a certain position to find its own level afterwards. In the words of Lenin: "March separately and strike together."

Q. Is such a diversity a strength unconditionally or should one strive for a more common ground, a sort of ultimate manifesto of the future? If so, what do you believe one of the credos should be?

We do have a very broad platform but have also made a conscious effort to avoid being too rigid or dogmatic. Our main bugbears are democracy, egalitarianism and globalisation, which must ultimately be countered by elitism, natural hierarchy and an affirmation of our European heritage and identity.

Q. What we could call the nationalist movement, understood as different organizations and people dedicated to preserving and developing the heritage of their own ethnic group, are as diverse as their adversaries, if not even more so. One difference of intense dispute is religion. Do you think that pre-Christian beliefs, Existentialism, Vitalism, Gnosticism, conservative Christianity could form a sort of eclectic choice of faith for regenerating European spirit where the different individual faiths could unite into a spiritual force able to ignite action on a political level?

As Tomislav Sunic points out in *Against Democracy & Equality* (Noontide Press, 2004), the reason Liberalism and Marxism have been so successful is due to the fact that their core values – namely universalism, egalitarianism, totalitarianism and a belief in the linear interpretation of history – were, paradoxically, originally derived from the intolerant dualism and individual subjectivity found within Judeo-

Christianity and then conveniently spread by way of the Roman Empire. Monotheistic religions are a major threat to both regional and cultural identity, not to mention spiritual diversity. Indeed, whilst I could accept Jesus Christ or Allah as localised deities, or even as part of a pantheon of gods, I dislike the way Christianity and Islam each seek to create their own metaphysical version of the New World Order. Likewise, whilst in reality ancient paganism is far more holistic, Muslims and Christians consider the rest of us to be heretics. At the same time, however, if people can put their liturgical, scriptural and doctrinal beliefs to one side in pursuit of an ideal through which several key principles can be ignited as one force, then it is possible to make progress. I think it's a case of using the correct language within a specific framework that everybody can feel comfortable with. So it's far more positive to encourage a forum that deals with the revival of European identity, for example, than one which finds itself preoccupied with the question of whether Jesus was really the son of God. People can work together, but only if they leave their divisive baggage at the door and enter forth in a spirit of open-mindedness.

Q. Is any faith better than no faith?

I certainly have more respect for a Communist, for example, than for someone who simply goes through life in a haze of apathy or indifference. But in a religious sense, I think faith can also be very negative indeed. Pagans tend to look at existence in terms of the form it actually takes, which thus enables them to shape and interpret it accordingly. Monotheists, on the other hand, standardise everything in accordance with a universalist principle. A principle, of course, which is both highly subjective and framed by allegedly 'indisputable' truths.

Q. In what sense should the New Right work on a metapolitical level?

The reason we have stated clearly that all New Right discourse should take a metapolitical form, is because we do not want to get bogged down in meaningless party politics about whether we should support abortion or gay marriage, for example, or whether we should vote for a specific party or take up arms and overthrow the government of the day. Individually, of course, we each have our own political and socio-economic beliefs, but these should not interfere when it comes to discussing the eternal values that shape us as Europeans. This means, of course, that people from a variety of political backgrounds can attend our meetings and link up with other people who have similar opinions in specific areas.

Q. Is it at all possible to build a potent pan-European movement of some kind, or are we forever stuck in a National-chauvinist

quagmire in the end, leaving the New Right as another beautiful paper utopia?

I think we have enough movements in the world already, but in terms of creating a counter-culture and spreading intellectual ideas, I believe that we can have a major impact in a really practical sense.

Q. If the New Right is the intellectual and spiritual arm of a European movement, what should the active and practical component and consequence of that effort be?

The first step is to network with like-minded people across Europe and throughout the world. The New Right egroup is simply the beginning and we are currently working on a new website. Getting people along to meetings is important, too, but due to the fact that some people seem intent on disrupting our activities we are always restricted somewhat and therefore attendance at this stage is by invitation only. Eventually, however, we wish to attract intellectuals and academics from a wide variety of backgrounds, be they scientists, historians, film directors, sociologists, poets, biologists, occultists, novelists, economists or anything else. The Revisionists in Europe and North America have done a great deal in this regard and it is up to us to emulate the way that they have managed to bring in fresh blood.

Q. Europe is not only in a ditch politically, to put it bluntly, but spiritually as well. Many nationalists see the conviction of Muslim immigrants as the main threat to European culture and spirit. What is your opinion on the main threats to Europe?

The prime dangers are Americanisation and multi-racialism. Here in the British Isles, for example, the degenerative effects of the Disney-Muckdonalds monster are plain for all to see. Our children are systematically brainwashed at a very tender age, becoming highly dependent on television and junk food. By the time they attend secondary school at the age of 11, the multi-racial agenda really kicks in and children begin talking and acting like Jamaican gangsters. And it's not simply a question of culture, either, the saturation of our major towns and cities – coupled with the cult of the celluloid soap opera which affects even the tiniest village – has led to disturbing behavioural trends that cause youngsters to swagger down the street like Neanderthals or affect a form of slang patois that is inevitably expressed in broken-English. In other words, this global anti-culture has led to a serious identity crisis. But what else can we expect when children of European descent grow up in immigrant strongholds? Even the immigrants themselves are losing their identities in the face of this American cultural imperialism. In the 1970s many Blacks listened to reggae music and took pride in their African roots, but these



days they stand shoulder to shoulder with their White and Asian contemporaries and have sold their souls to the over-rated rap stars of New York and Compton. The Muslims, on the other hand, remain vigorously opposed to this threat and seem far more aware of the danger that it represents. This makes them less susceptible than the average European and I have a lot of admiration for their inner strength. However, I don't support their presence in Europe and believe that Islam will present a serious challenge in the future once our central infrastructure and communities really begin to break down. We can work with Muslims against America, of course, but when it comes to Europe we have to put our own people first.

Q. Could Europe theoretically form a future alliance with Islamic countries, as well as other non-European cultures to counter the global war for global capitalism as instigated by the U.S and its allies?

Absolutely. US foreign policy is a threat to the entire population of the planet and, therefore, is something which inevitably affects every single one of us. Francis Parker Yockey was a great example of someone who had rather similar ideas to our own and who forged useful ties with key figures both outside Europe and in the Third World. As mentioned above, Islam is a useful weapon against American globalisation, but only if its adherents don't attempt to set up a monotheistic stranglehold in its place.

Q. Can immigration, as a symptom of cultural and spiritual decay, be seen as an agent of European awakening in the face of obliteration, or will it inevitably lead to ultimate ethnic disaster?

It could swing both ways. Some multi-racial communities are incredibly divided and there is a good chance that they will remain permanently unresolved in the same way that Catholics and Protestants in Ulster have been stubbornly entrenched for several decades. Elsewhere, of course, in places like London or Amsterdam there is far more apathy and tolerance and therefore cities such as these are becoming increasingly hybridised and, thus, less European.

Q. Do Europeans and people of European descent stand any chance in the long run against more prolific cultures and races?

I don't think they want to. Thousands of British people are emigrating to Spain, Australia and



New Zealand, so perhaps they will become new centres for a cultural regeneration? It is a fact, after all, that once people flee the cities and discover precisely the same things happening out in the rural areas, they tend to pack up and leave the country altogether. So in many parts of Europe the writing is already on the wall, but that doesn't mean that we can't continue to live in accordance with our values elsewhere.

Q. What actions ideally should be taken to preserve the European ethnicity?

Running away from our problems will not ultimately prevent the advance of globalisation. We must therefore win the battle of ideas. That is obviously a job for thinkers and intellectuals, but at the next level down we need people who are good at reviving our diverse European culture. So the basic ideas – themselves recurring constantly throughout countless millennia – must be tied to a healthy expression of cultural identity. It is not enough to think and to talk, we must live it. Every day. If you don't like liberal teachers, educate your children at home; if you don't like liberal values, stop watching television or following current trends; and if you want to be European, live among your fellow Europeans.

Q. You are also committed to National-Anarchism. Could you give a brief overview of what it is about and what the main goals are, if any such exist?

National-Anarchists wish to see the establishment of autonomous, mono-racial communities in which people can occupy their own space in which to live according to their own values and principles. Not in a coercive sense, of course, National-Anarchism is a decidedly mutualist concept and has – to some extent – been influenced by the work of Richard Hunt and Hakim Bey. Further information about National-Anarchism can be found on the Terra Firma website at <http://www.national-anarchist.org>

Q. Will not such a loose network, based on autonomous cells, be forced by the foes of ethnic autonomy to unite in national and pan-national organization(s) in order to counter the multitude of our adversaries, or else perish with the rest?

I think it's possible to maintain ties with other National-Anarchist communities around the world and continue to retain the autonomy of a single community at the same time. Forming alliances, of course, does not mean that we have to implement a national infrastructure or compromise our approach towards decentralisation. One example that I've used before, is that of the Fellowship in Tolkien's *The Lord of the Rings*. Whilst the various Hobbits, Men, Dwarves and Elves come together in order to defeat a totalitarian adversary, when the task is completed they each go their own separate

ways. Unity in diversity.

Q. You are also involved in the musical/artistic project H.E.R.R. and currently re-releasing the album *The Winter of Constantinople* (Cold Spring Records, 2005). How does this coincide with your political involvement?

H.E.R.R. is not a political entity and the remaining three members of the group are not involved in activities of this nature, but given that our songs deal with the glory and tragedy of European history, my involvement is obviously fuelled by a need and a willingness to express my own cultural identity. Our latest album deals with the Fall of Constantinople in 1543 and the consequences that it represented for both Europe and the Holy Roman Empire. Meanwhile, our next project is based on the work of the Dutch playwright, Joost van den Vondel (1587-1679), author of *Lucifer*.

Q. What importance have music and artistic efforts and the struggle for what we could call a new Europe in balance with its past?

I think that past, present and future can effectively be realised in a single moment. In other words, whenever something reflects the European spirit it immediately accords with the repetition of an eternal principle. So the past is often mirrored in the present and will be again and again in the future. The Romanian author, Mircea Eliade, notes that whenever this process takes place it creates a new centre. It's the same with birth and ritual. Whilst it never happens in exactly the same way, an idea rips through the straight-jacket of linear time in a celebration of the perennial.

Q. Groups such as H.E.R.R. and others of the Neo-Folk/Darkwave scene form a sub-culture. Do you see a possibility to evolve this into a vital counter-culture, appealing to a larger audience in defiance of the mindless pop industry?

I don't think groups like H.E.R.R., Von Thronstahl, Puissance, Death In June or Sol Invictus will ever become mainstream, but they are part of an underground counter-culture that attracts tens of thousands of people across Europe and North America. The most important thing about this growing development, however, is that many of the concert audiences already contain a minority of people with views very similar to our own. They may not be politically-minded, but they do engage in a specific lifestyle that is both pro-European and anti-American. It's not the kind of attitude that one would find in the average Right-wing party, either, the people are more anarchistic but still retain their love of culture and identity. It's a meeting of the Revolutionary and the Conservative.

Q. Being a married, full-time father of four children whom you tutor yourself, you set an

impressive example for other parents who want to raise a family independent of the totalitarian egalitarianism. How did that come about and how do you cope with what, for most people today, would seem an overwhelming task?

Home-schooling is not funded by the State and is still regarded in many circles as a rather bohemian and outlandish concept. There are well over a million home-educated families in North America, but in England the numbers are far smaller. My wife and I first thought seriously about home-schooling when she was still pregnant with our first child. At that time I was a Traditional Catholic and this form of alternative education was fairly popular amongst many of the parents in those circles. Coupled with the fact that England's educational standards are some of the worst in Europe, we decided to join Education Otherwise, a self-help group designed to help families interested in home-schooling. A decade later we find ourselves with four children who have been taught to a fairly high standard and, thus far, managed to avoid becoming caught up in the cycle of Americanisation and youth crime that infects a vast number of other children. Home-schooling is very hard work and you do have to be very committed, but I can't see any reason why all parents with our ideas can't teach their children at home. It's a question of reorganising one's priorities and of making sacrifices. Compared to most people we do have to live on a fairly low income, but the results are there for all to see. Our children, whilst still very young, are already very clued-up about the nature of the world and the direction in which it is heading. By avoiding local schools and liberal teaching methods, therefore, we have managed to instil in our children a sense of identity, self-expression, individuality, history and ecological awareness. Home-schooled children also find it easier to relate to people of varying ages, rather than being unnaturally confined to a classroom with other children of exactly the same age. And rather than being ignored in a class of 40 or 50 pupils, they also receive one-on-one tutoring. People often ask us how we deal with the social aspect, which always seems very curious given that schools are supposedly designed to educate children and not to socialise them. In reality, of course, schools are indeed designed to 'socialise' children, inevitably preparing them for a life of uniformity, drudgery and wage-slavery. But our children participate in a whole variety of sports and belong to a number of clubs and organisations. That can involve a lot of time and money, but at least they do have friends outside of the home environment.

Q. What should the role of the family be in the ideal society?

I see the family as the central part of an interconnecting chain that runs from the individual to the family and then from the

family to the tribe. At the higher level, of course, we have the race itself, but it tends to become rather vague and abstract when people start talking about a 'White race' when there are so many diverse sub-categories involved. Needless to say, the family – along with the individual and the tribe – provides us with an identity and a point of reference. At the same time, of course, I don't like the bourgeois interpretation of the family because some people are natural outcasts or tend to be rather misanthropic. People like that often have a higher purpose to fulfil, it's not for everyone to settle down and have children.

Q. How will you, being involved in several activities and independent groups such as National-Anarchism, Synthesis, the New Right and the music project H.E.R.R. (to mention but a few) concentrate your forces in the future? What are your plans and objectives for the coming year?

My chief priority at the moment, at least, is to continue with the work that we have been doing with the New Right since January 2005. There will be more meeting and social events. But whilst I remain a National-Anarchist at the purely political level, I no longer spend my time propagandising or putting up posters and stickers. A new generation of young activists are slowly emerging from the woodwork of this beleaguered country, some of them influenced by the work we did back in the 1980s and 1990s with the English Nationalist Movement (ENM) and National Revolutionary Faction (NRF), not least the new English Peoples Party (EPP) and various other nationalistic and cultural groupings. The fact that people such as this are struggling for the same cause at the grassroots level, enables me to concentrate my efforts on the more intellectual and esoteric currents. Elsewhere, of course, I shall be performing live with H.E.R.R. and writing more songs with the other members of the group, as well as organising a series of camps and hikes. There is so much going on behind the scenes here in England and it often takes an immense effort to keep up with it all.

Q. Finally, do you have any words of advice and inspiration for the independent, political European freedom fighter?

If you have strong beliefs and principles, try to make them become manifest throughout every day of your life. Make a calculated attempt to systematically avoid those things which could potentially damage or compromise your own values, whilst making an extra special effort to do those things that will make you stronger and more determined. In the meantime, I would like to offer my very best wishes to our friends and comrades in Norway. Keep up the good work.

On behalf of Nation & Kultur, I thank you for the interview.

ANARCHO-NIHILIST ROOTS OF THE S.S. TOTENKOPF

By Jonothon Boulter

THE early S.S. was founded not by Himmler, but had an earlier intellectual origin from various Anarchist droite circles like the Black Sun.

The Anarchist and Nihilist view of open-ended aims even influenced Hitler, who in *Mein Kampf* stated: 'One may safely say that the strength of a movement and its right to existence can be developed only as long as it remains true to the principle that struggle is a necessary condition of its programme and that its maximum strength will be reached only as soon as complete victory has been won. Therefore a movement must not strive to obtain successes that will only be immediate and transitory, but it must show a spirit of uncompromising perseverance in carrying through a long struggle which will secure for it a long period of inner growth.'

This being the basic concept, moral qualities usually displayed only in extreme situations become normal requirements of everyday life and accepted rules of behavior cease to be regarded as normal. This ethos postulated a continuous high-tension existence.

This was called 'heroic realism'. The basic concept of heroic realism was propounded by Ernst Junger and the notion itself propagated by S.S. Obergruppenfuhrer Werner Best. In 1930 Junger published a composite work, *Krieg und Krieger*, ('Men and Warriors') to which Friedrich Georg Junger, Ernst von Saloman, Friedrich Hielscher and Best contributed. Best's theme was 'War and the Law'. He described National Socialism as an attitude of mind capable of copying the realities of the world in which peace did not exist, where struggle and tension were the rule. Such an attitude of mind visualised no final solution since it knew that the whole of life, the dynamic of the cosmos, consisted of tension, struggle and unrest.

To quote Best: 'From this recognition of the truth, this refusal to contemplate a definitive solution, must emerge a new moral code unrelated to the teleology of existing doctrines. Doctrines necessarily direct action towards a certain end and so lay down what that action should consist of. The unbending rules of orthodoxy prescribe what the individual is to do in each individual circumstance. The new moral code cannot lay down 'what' because it recognises no such thing. It is not directed towards a specific end and does not serve some purpose of fulfilment or completion. Every moment calls into question the events of its predecessor. No set of values for which we may at one time have fought can necessarily be regarded as positive or

permanent. The yardstick of the new code of morality therefore is not its context, not 'what' but 'how'. In other words the manner of achievement. The important point is not what we fight for but how we fight. The fight itself is essential and permanent, the aims of that fight are temporary and changeable.


'There can therefore be no question of success in our fight. Desire for victory in the immediate impulse in any fight but victory is not the decisive or governing factor for those engaged in the struggle. Anyone can fight in the expectation that he will win or that 'good cause' will one day triumph.

'Such a man believes in an ultimate aim and so the fight becomes tolerable to him. The criterion of the new mental attitude, on the other hand, is the acceptance of a fight in a lost position for a lost cause; the essence is to fight a good fight, whether it is for a good cause or whether it is successful matters little. Thus from a realistic acceptance of the truth will emerge a heroic code of morals. Consequently the attitude of mind



which is the hallmark of National Socialism may be described as heroic realism.'

To be continued.



IN naming our New Right magazine *New Imperium*, it is apposite to mention and give due consideration to the book *Imperium* by Francis Parker Yockey.

Yockey is in fact one of the most interesting meta-political writers of the New Right because his experience and involvement span the Second World War and its immediate aftermath. Born in Chicago in 1917 he was quickly recognised for his extraordinary abilities and intelligence from an early age. A gifted writer, linguist and concert level pianist he attended a number of American universities, finally choosing to specialize in law at Notre Dame. As a lawyer he is said to have never lost a case.

Yockey was opposed to American intervention in the Second World War but nevertheless served in the army until 1942 when after a medical discharge he practiced law in Illinois and Michigan.

In 1946 Yockey was assigned a job with the war crimes tribunal at Wiesbaden in Germany. After eleven months of preparing various reports on war crime cases his original doubts about the justice of the war were confirmed. He was carpeted for not writing reports in conformity with the official viewpoint. Replying that he was a lawyer, not a journalist, he resigned on the spot.

After a short term in America Yockey returned to Europe where from a quiet inn at Brittas Bay in Ireland he spent six months of 1948 writing *Imperium*. The book which combines the insight of an original mind with great erudition, is all the more remarkable for having been written entirely without notes. In 1949 he made an ineffectual attempt at political activity by issuing a manifesto called *The Proclamation of London* and launching an organisation called the European Liberation Front. However, as Willis Carto wryly acknowledges in his lucid introduction to *Imperium*, "outside of getting beaten up in Hyde Park, nothing much happened." Carto maintains that his abilities were resented by his friends and even Sir Oswald Mosley whose political background and views on the need for a united Europe tend to coincide, is said to have been rather suspicious, regarding Yockey as a possible spy. In fact the F.B.I. had received orders to keep Yockey under surveillance. If he slipped through their net at anytime which he frequently did, his friends and relatives would receive a visit demanding to know his whereabouts. As Yockey remarked, "My enemies have evaluated me better than my friends".

In 1952 the State Department refused to renew his passport which still didn't prevent his journeying. However, on June 6th 1960 he was arrested in Oakland, California and held on a \$50,000 bail in a San Francisco gaol. On June 17th he was found dead in his cell, apparently

having committed suicide with a potassium cyanide tablet ... all for writing a book called *Imperium*.

It would be impossible even to begin to do Yockey's political philosophy justice in the space of a single magazine article, although from time to time we hope to return for a deeper look at his life and work. Nevertheless, two salient points do need stating. Firstly, his historical outlook owes much to Oswald Spengler and secondly he is profoundly anti-materialistic.

Spengler saw each culture and civilization as a unique organic process whereby stages of birth, life and death follow each other in a predictable order. Early cultural life would be the equivalent of Spring, whilst a full flowering such as the European Renaissance could be likened to high Summer. Culture is the earlier stage in any process and is generally characterized by a burgeoning of the arts, whilst civilization represents the latest stage and is characterized by technology.

Why, we ask, is so much contemporary music, which purports to be serious, devoid of melody? Why are the plastic arts so devoid of form? Many on the Right would answer that the reason is because we have reached a cultural eclipse or, worse still, the end of Western civilization. They would argue that in the absence of a contemporary cultural force to sustain us in the face of runaway technology, it can only be a short matter of time before our civilization implodes. Yockey would take an altogether more optimistic view. His view is that although the West may indeed have reached the Winter of its life cycle, future existence need be no less glorious than in any other era. We may not see another Michelangelo, Shakespeare, Turner or Wagner (who Yockey described as the last great composer) but as Westerners we can immerse ourselves in their glory. According to Yockey the coming age is one in which we can seize the moral imperative. Through political action we can snatch back the mantle from 'politically correct' custodians of Nineteenth Century materialism. To do so demands a degree of courage and faith that defies contemporary decadence and gives us a spiritual hope for the future.

Together with Spengler before him, Yockey makes a distinction between fate and destiny. It would be the natural and organic destiny of an acorn to grow in to a mighty oak though its fate might be to end in the belly of a pig. As human beings we have the opportunity to choose destiny over fate. By harnessing our technology in the service of our historic destiny through a spiritual reawakening we can defy those who would devour us. It is to this end that our magazine, *New Imperium*, wishes to play a part.

For a PDF version of Yockey's *Imperium*, please go to:
<http://www.solargeneral.com/library/Imperium103.pdf>

CD REVIEWS

By Troy Southgate

The Hanging Garden by Hypnotique [LUN001]

Available from Lunette Records, Unit 1, Forest Garden Mews, London N17 6XA, England.

Reviewed by Troy Southgate

SELF-MARKETED as 'uplifting and soothing music for the apocalypse', Hypnotique is Susi O'Neill's one-woman show and on this, her debut album, he performs no less than twelve different roles and both writes and produces all twelve songs. Classically-trained and specialising in the theremin, Hypnotique is inspired by Electronic (Jean Jacques Perrey, Bob Moog) and Industrial (Throbbing Gristle) and cut her musical teeth in groups such as Zorch, Dawn of the Replicants, Heist, Nought, the forthcoming Tenzin Wah and others. A resident of Tottenham, in north London, Hypnotique appears on the CD cover in a white lace dress, standing - appropriately, perhaps - beside a tree from which a pair of female legs in fishnet stockings can be seen dangling lifelessly from the branches. The cover itself, meanwhile, has a distinctly 'home-made' feel to it, with a punched stencil design running alongside the right-hand edge, snowflakes on the spine and all neatly sealed together with a knotted red ribbon. The album is limited to just 777 copies. 'The Witch's Tale' is a combination of light thumps, weird theremin and electronic swirling, the spoken vocals telling of moonlit encounters and dark sins performed in the woods that lie beyond the prying eyes of unsuspecting 'squirrels, woodcutters and picnickers'. Hypnotique's voice contains a playful, almost sulky quality, floating on a simultaneous air of childlike innocence and female mischievousness. The bass that lightly rumbles beneath the humming theremin reminds me of The Legendary Pink Dots, but the atmosphere is busier and therefore less minimalist than the average

Edward Ka-Spel affair and manages to balance the proliferation of instruments very effectively. 'The King Never Died' hurtles towards you like an eclectic train, electronic lyrics only barely-sung through an infectious frenetic bassline and rush of plinking percussion. The repetitive nursery-rhyme style of 'The Once Man' is an interesting litany of power and prophecy, becoming snagged on a barbed spike of wild alto sax before the theremin gives way to an inconclusive flurry of jumbled samples. It's both innovative and original, hard to define yet able to make its various aspects compatible with one another. 'Alphabetic' is a stereophonic soup of squeaky lettering that sounds like Pinky and Perky with their balls cut off. Fifty per cent of

everything from A to Z is crammed into each ear after being made to walk through a peeling electronic sheepdip. 'Last Wednesday' is completely different. Like a soundtrack from a 1950s B-movie it flirts with a funky Latin rhythm as Hypnotique's sweet girly vocals add a touch of naughtiness to the proceedings like an Amazonian De Sade. It's brilliant. Similar to Elijah's Mantle, perhaps, and so quintessentially English and with enough nose-thumbing sauce and sexual innuendo to fill a top shelf in any fin-de-siecle bookshop. The accusations are unrelenting, right through to the clever BT finale: 'Please hang up and try again'. It's not hard to guess what the next track is about. Amid soulful saxophonic wails, thudding heartbeats and psychedelic swirls, 'Dear Diana' concerns itself with a certain princess who found herself caught 'between the sheets of the Daily Mail' and an Egyptian prince. Lyrically, this is like a song from another age and the attitude, at least, borders on pure Punk and I could imagine this being performed by Eve Libertine of Crass. 'Clara De Lune' is dedicated to Clara Rockmore (1911-98), one of the world most notable thereamin players and someone who had a vast impact on the Electronic genre. The wavering serenity of this unique instrument makes this one of the most memorable and moving songs on the album. Piano and a knock-knocking percussion combine with divine lyrics to create a fine tribute about beauty and solitude. It's incredible to think that such sweet sounds can arise from pure movement, controlling both pitch and volume effortlessly and driving a mournful stake right into the very heart of the listener. 'See-Saw', meanwhile, is a swift 37-second burst of gnarled electronics and sonic spaghetti, clearly demonstrating that Hypnotique has a darker and more experimental side that would sit well on Industrial labels such as Cold Spring and Somnambulant Corpse or even radio stations like

Resonance FM and Radio Three's 'Mixing It'. 'Trust Me' has a more structured feel to it: tinkling viola, crackling frequencies, light snares and challenging words that acknowledge the more demonic and untrustworthy side of human nature. The pseudo-Churchillian parody that is 'We Will Fight Them On The Beaches' begins like a lilting lullaby in which the echo of the saxophone often resembles the sound of swooping aircraft. Whether this is deliberate or not is quite another matter, but for me the track seems to encapsulate the double-headed nature of war. Sadness and spitfires are locked together in a tragic fight to the death. 'Winds of Malcontent' is just that. A quick

billowing nightmare that sounds like some selfish bastard has left a door open on the north face of the Eiger. The final track, 'Deja Vu', follows on immediately. A mesmerising piano fused with jazzy vocals and woeiful clarinet. Almost like Wim Mertens or Ophelia's Dream visiting a smoke-filled club in New Orleans, but the intervention of Hypnotique's lyrics gradually transform the song into more of a retrospective exercise in the eternally recurrent: 'This is a eulogy for everyone I have been'. The range of vocal styles used here is amazing. The sung, the spoken, the officious, the harmonic, the merciless, the cursing and the sarcastic; they're all here in generous quantities. It's a cabaret of bitchiness that plants a sharpened stiletto heel right in the eye of the beholder. But this is a fantastic track and, as the song title itself suggests, you may have been here once before and I know you'll want to come back for more. For more information: <http://www.hypnotique.net/>

Finis by Marspiter [FSH016]

Available from Foreshadow Productions c/o Arkadiusz Mlyniec, Waska 1, 39-230 Brzostek, Poland.

Reviewed by Troy Southgate

AFTER having reviewed the former Marspiter album, I was eager to find out whether this one was able to match the brilliance of 'Vigila'. Bound within a DVD case bearing minimalist scenes of dramatic nature and forged upon an unmarked and anonymous slab of plastic quartz, this CD contains two untitled tracks. The opening rumble sounds like an Endura bitch suffering from a migraine during a bout of pre-menstrual tension. A darkly oppressive drone wanders through a growing labyrinthine soundscape like a bear woken in mid-hibernation by a gang of opportunistic honey thieves. It's like listening to Lustmord in the throbbing heart of an aluminium factory staffed by an occasional cacophony of tuneless monotone monks who, rather than being consured, should have had their throats cut at birth. 'The Name of the Rose' meets 'Beneath the Planet of the Apes' and the whole frightful horrorshow assails the senses like a compulsory evening spent in the train-rumbled confines of the London Dungeon. After fifteen minutes, things begin to deepen significantly and the incessant tone begins to resemble a demented Lee Marvin talking into a paper cup with laryngitis. In fact the whole package fast became one of the most sinister listening experiences that I'd ever experienced and for a moment I felt genuinely relieved that there wasn't a single drip of lysergic acid diethylamide in the house (or in my system, come to that). As the perpetual drone finally begins to subside around the twenty-six minute mark, I ponder on the eternal question of whether Current 93's 'Dog's Blood Rising' will - from this day forward -

sound more girly than the pre-pubescent squealers of St. Winifred's School Choir. Meanwhile, before you have time to collect your thoughts the second slice of harsh ambience is upon you like a starving werewolf and the brief respite is over. Once again, the style takes the form of a perpetual drone, although this time you can sense the forced presence of a series of slightly harsher frequencies and high-pitched female operatics. It is as though the entire cultural association of darkest Cthulhu were enjoying a gloomy trip to the Opera House from Hell along with Moaning Minnie and her Miserable Minions. This is soon followed by a strange chorus that sounds like Clannad being played backwards amid the sound of low-flying aircraft. And then, finally, the operatics return before yet more sombre drones find themselves slightly tinged with quick bursts of Classical music, baritone voices and fantastic militaristic snares. This is a truly glorious part of the album, make no mistake. The cornucopia of samples would make a great film soundtrack, although if such a project were ever undertaken I doubt whether it would be released by Walt Disney. To summarise, then, whilst this effort is vastly different to 'Vigila', it is certainly in the same league and has to be one of the most intimidating soundscapes available. I'm told this is Marspiter's parting shot and that another project, Transcendent Device, will soon follow. But regardless of this fact, 'Finis' is simply not for the faint-hearted. For more information, please contact: satian73@hotmail.com

Ultionis by Marspiter [SOMCD2]

Available from Somnambulant Records, PMB201, 15127 NE 24th St., Redmond, Washington 98052, USA.

Reviewed by Troy Southgate

RELEASED on St. Valentines Day, Ultionis is the Latin word for 'revenge' and thus adds a suitably more macabre and less sentimental touch to this well-known festival of love, secrecy, rejection and jealousy. Limited to just 500 copies and imprinted with four interlocking eihwaz runes, this CD is the brainchild of Michael Todd. At present, Michael is also working on a number of side-projects, including Harbinger, Transcendent Device and The Great Despisers (with Somnambulant dynamo, Chris Donovan). Despite amounting to little more than half an hour, a total of ten tracks are included on this recording, each of them allocated with a suitably Latin title. The first of these, 'Alator', tingles through the ears with a gentle shunting that sounds like a train winding its way out of a station in Imperial Rome. A mildly dramatic centrepiece is steady and repetitive, with a slightly detectable whistle lurking ominously in the background like an ally of Brutus on a March afternoon. 'Ferociter' is darker still. A low humming chant wafts through corridors of stone, the chinking sound of a hammer can be heard crashing upon metal and quickening

beats conjure up images of a gladiatorial convoy on its way to the arena. And, towards the end, there is even the inclusion of what sounds like a rousing marching song from the 1930s. 'Grauidus' comes and goes like a bear with a sore head, falling away almost entirely in between belched vacuums of punctuated space and remote female vocals. Nasal breathing patterns and an industrial rumbling creates an inexplicable blend of tumble dryer and obscene telephone call. Either that or it's an asthmatic having a very bad trip. 'Immanitas' has a similarly hollow and minimalist format, but this is soon fused with menacing samples, booming drones and an exercise in Disneyesque choratics. Carl Orff meets the Red Army Choir on the pounding set of King Kong. 'Legionis' is wet and watery. Electronic crackles, swooping rumbles of drone and hardened war veterans on the march. The Schultzstaffel as the embodiment of the Roman Ideal; opera as the inspiring soundtrack of the trenches. 'Malevolentia' is a gaggle of orchestral confusion, each sample representing a simultaneous cog in a complex cacophony of musical calamity. German vocals stream across a bomb-ravaged landscape, dying away like voices on the wind. 'Mutilare' picks up where the last track left off, a harsh droning reminiscent of Enola Gay slowly making her way to Hiroshima like a murmuring paper plane over southern England. Distant drumbeats, tortured swirls and low growls slice through a night sky. It sounds like a psycho with a plastic bag over his head, just as he prepares to examine the freshly-plucked sinews of your heart to the awe-inducing strains of Mussorgsky. 'Perpetuus Pugna' is far more upbeat than the previous few tracks, with lively beats and Gregorian incantations tantalisingly close to a rock drummer performing solo in a monastery. Rather odd, perhaps, but effective nonetheless. 'Venationis' is almost like an alternative remix of the same track, this time employing a slower beat and attaching itself to a second gloom-filled helping of brotherly chanting. The style is more erratic and comes in fits and starts, but the results are very atmospheric indeed. 'Vulnero', the final piece, takes the form of a slow cello superimposed on a backdrop of high-pitched female operatics and discordant thumping. Accompanied by a barely intrusive flock of clunks and rattles, the cello offers a remotely melancholic finale to the album, flanked by more German samples and a driving Wagnerian presence. When I reviewed Marspiter's 'Vigila' a year or two ago, I found it to be very militaristic and bombastic. Meanwhile, the 'Finis' album was less accessible and more suited to the realms of Noise and Harsh Industrial. 'Ultionis' seems to occupy the middle ground, rhythmically uncompromising in places and yet structured in others. A perfect link between the two, in fact, proving once again that Michael Todd has a number of interesting and imaginative aces up his sleeve.

Woe To You Oh Earth And Sea by Ten Horned Beast [Self-released]

Available from 14 Caldermere, Spennymoor, County Durham DL16 6XT, England.

Reviewed by Troy Southgate

THE three skulls and inverted cross on the CD sleeve are flanked by the words 'We sold our souls for Doom and Drone', which is a perfect mission statement for TenHornedBeast's continuing obsession with neo-Industrial and Metal. The six tracks on this album are definitely not for the faint-hearted. 'Silver Horses Brought Us Here' begins menacingly, like an omen of things to come. A Doom-laden guitar riff is overtaken by a shimmering metallic ambience and then returns to assume the form of a cautious plucking, picking its way through the minefield of droning waves that lurk in the background like a poltergeist in a haunted air-raid shelter. 'Cult of the Black Horn' begins as a slow and remotely militaristic sludge of percussion and growling guitar. An alarm bell increases in pitch and sails through the increasingly metallic storm like an antiquated fire engine caught in a fit of hysteria. It's very, very dark. So dark, in fact, that it sounds like someone attempting to transcend the frontiers of musical extremity. And that, of course, appears to be the very purpose behind this macabre experiment in sound. Combined with a gaggle of screeching frequencies, the rattling snare drums and crashing cymbals are enough to create an aggressive and intimidating atmosphere on their own, but the guitar takes it one step further. It's a marriage made in heaven. The corrosive natures of two genres have been melded together like the parts of a stitched carcass on a Frankensteinian slab. The deep rumbling that characterises 'Ustabo' amid several almost-tuneful melodies reminds me of 'The Clangers'. But in this case, however, it's as though someone mischievous has fucked with the Soup Dragon's brain. A comparatively soft interlude somewhere around the five-and-a-half-minute mark is followed by an enchanting soundscape in which the natural tendency to drift away on an ambient breeze is tempered by a guitar that simply won't let you. 'Give Death Take Death', the longest track on an album mostly comprised of long tracks, sounds as though it has been named after Nietzsche's Zarathustra. To kill and be killed. To act and accept the consequences of one's own actions. Perhaps this is why Chris Walton, formerly of Endura, put so much of his own blood, sweat and tears into making this album in the first place? Every true artist is consumed by his work. Such is the price of genius. And if ever there was a spark of pure genius on this album, this is it. In fact it runs through this track like a sharpened blade through Ken Bigley's -gurgling windpipe. The drones are lengthier than before, but then so are the guitar strums that pause for breath



between hissing waves of energy. This is about as sinister as it's possible to get and the tension is absolutely unrelenting. There is a slight Oriental feel at certain points, steaming through cacophonous fissures of pulsating drones and wicked distortion. One for summer days, open windows and neighbouring barbecues. 'Come And Make Me Holy Again' starts off as swirling Noise caught in an upward surge of slightly higher-pitched frequencies, aerodrome stereophones and an erratic bass drum. It's a drunken Bill Ward performing solo at Heathrow Airport as every plane in the vicinity decides to land at once. Again, the ambience easily overshadows what I thought would be another 20-minute assault of harshness scattered across the end of this track which does threaten to pin you up against the wall like a bully about to ram a knitting needle through your eardrum. That never quite happens, but the potential is always there.

'Father of the Frosts' returns to the heavy Doom of former glories. Not in the long, drawn-out style so often used in the Metal genre of the same name, but more akin to the calculated and tormented string-teasing of 'Silver Horses Brought Us Here'. And there are several guitar effects used here. Even the main drone that provides a backdrop for the booming bass-strings has been sculpted from a disfigured mass of granite guitar. Back in May 2004, when I reviewed TenHornedBeast's 'Ten Stars Ten Horns', I described it as 'exciting, unique and exhilarating'. But I certainly didn't think that 'Woe To You Oh Earth And Sea' could possibly surpass the first album. I was wrong. And it has. Chris Walton went through hell and back to release this album. It left him physically exhausted, mentally shattered and nursing a serious headache for several days. And I can see why. But make no mistake, the effort was worth it and I shall let this album toy with my brain for a long time to come.

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